RELIGIOUS INTELLIGENCE.

Programme of Services for the Fifth Sunday After Trinity, July 5.

MINISTERIAL AND CHURCH MOVEMENTS.

Divine service and communion in St. Thomas! Protestant Episcopal church, Fifth avenue, this morning. Evening prayer at four P. M. Rev. J.

Rev. Robert Mollan will preach this morning in St. John's Protestant Episcopal church, Brooklyn. Rev. T. S. Pycott in the afternoon, at five o'clock. Mr. Francis J. Parry, of Philadelphia, will ocsnov the pulpit of the Tabernacle Bantist church this morning with a discourse on "The Thief on the Cross," and in the evening with one on "Christ Our Life."

W. H. Boole will preach in Seventeenth street Methodist Episcopal caurch this morning and evening. Prayer meeting at half-past six

Rev. Dr. Mickels will instruct the Stanton street

Baptist church to-day at the usual hours.

The Church of Humanity will be entertained by 8. P. Andrews in De Garmo Hall this morning. Allen street Presbyterian church will have the ministrations of the Rev. George O. Phelps this

morning and evening.

Rev. William N. Dunnell will officiate and preach at the usual hours to-day in All Saints' Protestant

Episcopai church, Henry street, Dr. A. C. Osborn will preach as usual in the South

Baptist church to-day. Evening service is omitted in the Bleecker street Universalist church, but the Rev. E. C. Sweetser will preach there this morning and administer

communion after sermon. The pulpit of the New York Presbyterian church will be filled to-day at the usual hours by the pas-

tor, Rev. W. W. Page. Rev. Dr. Dowling will preach in Laight street Baptist church this morning, and his sen, Rev. George T. Dowling, of Syracuse, will, in the evening, talk about the disaster in his church.

Dr. J. B. Wakeley announces a Fourth of July sermon on "Real Liberty" this morning in Lexington avenue Methodist Episcopal church. In the evening a discourse akin to it, "A Nation's Exaltation and a Nation's Reproach," is announced. Dr. D. H. Miller preaches in Plymouth Baptist shurch, West Fifty-first street, this morning and

Rev. J. N. Barnhart will preach as usual to-day in Forsyth street Methodist Episcopal church. remperance meeting at half-past three P. M. "The Saviour's First Text," and "What the Religion of Christ Did for a Workingman" are the topics

place Baptist church, Brooklyn, to-day. The Rev. Dr. J. M. Ludlow has a national sermon ready this morning for the Collegiate Reformed Dutch church in Fifth avenue and Forty-eighta

short which Dr. Fulton will talk in Hanson

street, on "National Danger," Dr. Armitage will preach at the usual hours this morning and evening, in the Fifth avenue Baptist

church. Dr. George W. Sampson will preach in the First Baptist church of Hariem on "Christ's Law of Freedom," and "Christ's Country Recreation."

Rev. P. L. Davies will occupy the pulpit of the Berean Baptist church to-day at the usual hours. Professor O. Cone, of St. Lawrence University, will preach this morning in the Universalist Church of Our Saviour. Evening service omitted.

Rev. George D. Mattnews will preach in the Westminster Presbyterian church this morning and evening. He will be installed pastor of the church to-morrow evening by the Presbytery of

"Holding Out" and "Success or Failure in Life" will form the bases of Rev. J. S. Kennard's pulpit taks to-day in the Pilgrim Baptist church. Rev. David B. Jutten will officiate this morning

and evening in the Sixteenth street Baptist Two services will be held to-day in the Church of

the Holy Trinity, at half-past ten and five o'clock, Dr. S. H. Tyng, Jr., will preach at both. Rev. R. Heber Newton will preach this morning and deliver a short address at the service this

afternoon in the Anthon Memorial church. The Brick Presbyterian church will worship with the Church of the Covenant to-day and during the month of July, and Rev. H. G. Binn, of Cam-

bridge, N. Y., will preach. Rev. R. S. McArthur will preach in Calvary Baptist church to day at the usual hours.

Pelubarrar's feast and the eternal character of Christ's kingdom will occupy the attention of Mr. Repworth and the Church of the Disciples to-day. Rev. W. T. Sabine will preach in the First Reformed Episcopal church to-day at the usual hours.

Catholic Universities for the Great

Cities. TO THE EDITOR OF THE HERALD:-

It were unjust, in accounting both for what has been done by Catholic colleges in the United States and for what has been left undone, not to reflect how different are the circumstances under which these establishments arose here from those which surrounded the birth of like institutions in Catho-He countries during the sixteenth and seconteenth centuries. When, after 1540, the Jesuits spread with such amazing rapidity over every country of Christendem which remained loval to the Holy See, sovereigns, princes and nobles vied everywhere with each other not only in providing build ings, libraries, museums, &c., but in so endowing to whom it was intrusted, as well as their pupils should be forever free from pecuniary anxiety Indeed, St. Ignatius Lovola stipulated, before accepting any educational establishment whatever, that masters and scholars should be thus provided for.

But the freedom from pecuniary cares and the knowledge that they were not salaried teachers more than doubled their power to do good. The etite of Europe surrounded the chairs of their professors, and from such they chose the men who were to perpetuate their own apostleship. the restoration of the Society of Jesus by Plus VII. how different have been the conditions under which they have had to labor in both nemispheres! For one instance in which the powerful and the wealthy imitated the noble generosity of precar ing ages there were twenty in which power and wealth and popular opinion were adverse to every establishment they formed. There is scarcely one of our catholic colleges that has not been created and sustained by the alms collected, for the most part, among a poor population of emigrants. Now, in estimating the amount of good realized one must redect on the wear and worry which it has cost the founders and directors of these institutions to collect, driblet by driblet, the funds necessary to provide for the countless wants of the infant establishment. Add to that, if you will, the discouragement arising from not naving a cultivated community to appreciate the sims of

and not meeting with support and and not meeting with support and sympathy where they were most to be looked for. No one will deny that in a country like ours, where parents allow that in a country like ours, where parents allow their grown-up sons not a little freedom in the choice of their teachers and schools, the most renowned professors in medicine, in law, in mental philosopop, as well as in science and literature, are those most likely to draw the greatest number of pupils. They will naturally and mentally seek the men best able to teach them. But how secure a sufficient number of such skilled teachers for both the preparatory schools and the higher faculties? In Cahada it is a matter of notoriety that every inculty in the new university was provided for with an exclusive regard to excellence in the men chosen to teach. This was again and again witnessed to by the then Governor General, ford the success aimed at and hoped for by the founders of

came from the jealousy of the other colleges throughout the country. They were anxious to secure to their own pupils the university degreest but they were unwining to adopt the very nigh examination tests fixed by the university, and could not brook the idea of sending their candidates before the Quebec Board of Examiners. How a compromise was effected by allowing the undergraduates to be examined in their own colleges need not be stated here. Quebec did not lower its standard of scientific and literary excellence, and the effect has been to stimulate the zeal for high collure throughout Lower Canada. If there be in every section of the Emisso scalar, in every metro-THE LAVAL UNIVERSITY

politan city, an institution of acknowledged superi-ority to all others, with a body of men devoted by their profession to the work of higher education, and baying at their bidding trained teachers in the classical languages, in politicaphy, therefore, and

onty to all others, with a body of men devoted by their profession to the work of higher education, and baving at their bidding trained teachers in the classical languages, in philosophy, theology and the sciences, then, we apprehend, the problem of the establishment of a great Catholic university is nearer to its solution than is generally understood. Two things only shall remain to be done—first, that beside the establishment of classical grammar schools and high schools, as feeders within the university circumscription, effective measures should be taken to perfect the training of young men fitted to teach, and to secure the services of professors already known to fame; and second, that the Catholic public should be moved to endow chairs and sendarships. As for the degrees of theology, it were desirable to take example from THE PARIS of TWO HINDRED YEARS AGO.

In Paris, in the reign of Louis XIV, we read of the great Conde, after his conversion to Catholicism, attending daily the public lessons of dogmane and moral theology at the Sorbonne, in order to enlighten himself thoroughly about the doctrine and practice of the old fath of Ohristendom. And on the same benches on which the old hero sate many others of the French nobility and gentry were als follow listeners. The basis of higher cancation in that and the preceding ages consisted in being thoroughly grounded in the knowledge of theology, the foremost pupils in the great divinity schools were called upon to defend publicly some portion of revealed trath. The disputation was held in some church transfermed for the occasion into a scientific hall. Sovereign ponting honored the display with their presence. Cardinals, bishops and the most enlinent men in the world of micelliqued disputed very thesis with the young candidate. Such a great intellectual least was spread in 1844 to the prelates who were invited to be present at the promitingation of the decree on the financinate Conception. Shall the New World ever enjoy such spectacles? Shall we enerish and fos

tials in the Light of Christianity.

To the Editor of the Herald:and similar expressions are handed down to us, coming from the lips of the most righteous and holy type of humanity. In what way was He the light, or in what manner was He the truth and the way ? Let us see what deductions may be derived from these motto words, as held in comparison with his daily practice, and in what way we can be benefited by their acceptance ?

Christ was a personation of principles, as eternai and indexible in their outworkings as God himself. Herein is found the key of the mystery. Christ was an advocate of humanity. He lived for the good of all men, knowing that no part or portion could by any possible means or methods cut their interest asunder from the rest and ultimately prosper. None of God's blessings bestow their full intention or fruit without a full and grand equalization. This great Man of all men shared all things in common. He kept nothing for Himself, thereby following out the one grand perfected law of Communism. This law was the light He presented. How many of His professed followers are living in this light and thereby showing its glorious gleam to others ? Undoubtedly many, in quiet places, unknown to the world. But our representative people, who sit in the uppermost seats in the synagogue and dress in purple and fine linen, what are their precepts and examples? I would to God that, as I write, I could dip my pen in the blood that flowed from Calvary's cross, that, If possible, a newer inspiration of the teachings of that life might be felt. Consistency is said to be a jewel. Let a giance only be taken at the lives of the people that hold conspictions blaces and represent our nation and was also profess to be followers of the lowly Jesus, and can we find one circlet of such jewels? "Fifty thousand of the humanity of this great city," says a January report, "are living by charity or beggary, and 10.000 homeless mea and women are in the streets." The nation's capital has just witnessed a ceremony, the fail expenditure of which would take the "Lightning Calculator" some time to solve correctly. The President himself is not ignorant of the masses of starving poor all around him; neither is any one of the distinguished guests who carried \$60.000 worth of presents to one who had aiready become petulant to laxury, besides the uncounted cost expended in their own wardrobes for the occasion. Now, how many burdened hearts would this have highlened? How many souls would it not have aided to remain in their bodies of clay a longer time than they possibly can under the hard pressure of agentzing conditions which they now endated for the answer. He who said that "whosever looketh on a woman to lust after her hard committed adultery with her already in his heart," was, tarough this same light that brought this conviction from a principle of purity, without hesitation call you all murderers.

Our local merchant prince who contributed a \$550 lace handkerchel and entertained at a grand dinner docks twenty-five cents from the poor girls who happen to be ten minutes too late, and compels them to submit to the indignity of being searched when they leave his place at night. Yea, verily, who are the thieves and murderers? On the day of this great occurrence a lady of my acquaintance took her last dollar (not knowing, only through trust in God, if she should get another) a cepts and examples? I would to God that, as I write, I could dip my pen in the blood that flowed from Calvary's cross, that, if possible, a newer in-

Think it not strange if the cry of "Shame!" shall yet be heard coming from over the waters that separate us from the kingdoms where crowned heads are more thoughtful and less tyrannical to their subjects than this our avarice-generating hothouse at Wasnington, D. C.

Of dread resemblance to a Nineveh, that city cursed for price:

r pride; agots may be gathering, fair Columbia, for thy The lago bride Liberty but a name to thee, she never was thy legal Awake, ye sons and daughters, victory shall yet be ours.

The Resurrection Is Not a Myth-An Answer to Mr. Frothingham.

TO THE EDITOR OF THE HERALD :-It is said in Europe that America produces no unbelievers. I had been of the same opinion for a long time; but, while reading in your influential paper of a late issue a sermon entitled "The Resurrection a Myth," I have thought that if America produces no unbelievers she certainly produces men who believe in absurdities which no reasonable man can credit without closing his eyes to the truth. It is really closing one's eyes to reject the resurrection of Christ as a historical fact, which has as truly transpired as the existence of he Roman Empire or the advent of Washington.

Judge for yourself. To establish the truth of an event it is necessary to consult all the historical documents which attest it. Here these documents are the gos pels and the Acts. It is true that these writings contain apparent discrepancies which men have tried to explain away by different hypotheses, which, however, have not given entirely satisfactory results; but it we had in our hands all the connecting links of the recital we could easily explain what remains problematical, and the harmony of the facts, which now seem to class, would be apparent to our eyes. The women arrived at the sepulchre astonished, terror stricken, going from the city to the tomb and from the tomb to the city, alone or in pairs and by different roads. What is there astonishing that in those precipitate goings and comings the actors and spectators of these exciting scenes should have given diversified accounts, and that the sacred writers, having no other sources from which to gather their information, should have escaped some apparent contracto-tions? But whatever may be the divergence of the vangelical writings concerning the resurrection christ, the lact itself is fully attested in ever ecital in the clearest and most convincing man recitain the clearest and most convincing man-ner, Which historical event could be admit it we had to wait until all historians should be of one accord on all points? The invious controversies continued to this day concerning certain impor-lant incidents of the battle of Waterico—bave they let to one reasonable being a doubt about the ac-tual occurrence of this great event? But let me suppose that criticism should succee otherating the five historical books of the Ne-estament, there still remain the Epistles, an less Epistles, especially those of which the mose examples of the still remain the mose carriers has been doubted the author

ticity, assert the resurrection of Christ, making it the basis of Christianity. Let me quote only one, the most ancient, the First Epistie to the Cornathians, in which St. Paul attacks this question at once. Now, this Epistle has never been doubted, and it is not doubted to this day. It is known when and where it was written. It was at Ephesus in the year's 50 four era, in the spring of that year, and about twenty-five years after the death of Christ. Read the fifteenth chapter, verses 3 to 11 of that letter, and you will see that the resurrection of Christ was an event, and not a myth. In order better to appreciate the value of the apostolic testimony, let me remark that in the immense domain of history there is not one fact universally admitted on another ground than historical testimony. The history of philosophy has no other proof of the inte and teaching of Socrates, of which nobody doubts, but through the accounts intrished by his disciples, such as Plato and Xenophon. The political metory of empires from Cassar and Charlemagne down to Napoleon is based upon such testimony, and has no other guarantee of its truth. Testimony satisfies us even in sciences which we accept the results. None of us have probably verified the astronomical results given us by Professor Proctor, and yet we believe in them. Yea, the everyday transactions of life rest upon this foundation, and the merchant who receives a good account of a commercial house in a foreign country will upon the strength of this testimony risk his fortune. All that we require is that the testimony of persons to whom we apply shall be of such a nature as not to admit of doubi—the persons themselves must be morally worthy of confidence. Can we not affirm this of the apostles? If will upon the strength of this testimony risk his fortune. All that we require is that the testimony of persons to whom we apply shall be of such a nature as not to admit of doubi—the persons themselves must be morally worthy of confidence. Can we not affirm this of the apostdes? If their testimony was doubtful how came it that they founded immediately in Jerusalem a church of several thousand worshippers? What their testimony a cheat! And from the midst of that multitude of declared enemies to Jesus and the apostdes not one rises to compel these families to keep silent; not one is able to produce the body of Christ, which would have been a complete refutation of their absurd claims. Three thousand persons in one day believed in this lable, which bears the imprint of laisenood, and threw themselves at the level of the fishermond, and threw themselves at the level of the historian of Gaillee, asking to be baptized! The belief in this imposture exicads over the whole of Palestine, and penetrates into bagan lands, so much so that only twenty-five years after the death of Christ St. Paul wrote letters to numerous and very active churches, established throughout Asia Minor, Greece and Italy, and nobody suspects an imposition. On the contrary, the resurrection is received everywhere with so much nath that the great persecution which reigned in the year 64 (only thirty years after the death of Christ), against the Christians of Rome, and of wanch the pagan historian Tacitus has transmitted the Fightini deatls, would itself alone prove that the preaching of the resurrection could not traverse the world with so much rapidity and so much power but for the fact of its unanswerable verity and because the human conscience possesses that instinct of the truth by which his surprised to hear contemporaries, been adjudged upright, honorable, saint-like even, and to whom it was impossible to attach the name of false witnesses what how themselves to them than life, and for the sake of which they say the least, honest men?

And fr

been laid there. We can easily imagine that we see and hear that which we most impatiently exsee and hear that which we most impatiently expect or most ardently hope for, but never that of which we have not the remotest thought or idea. This has been well understood by Baur and Strauss, the two pr incipal doubters of our time, when they write that the disciples firmly believed that Jesus had risen, and that they were fully convinced that they had seen the hving Jesus who had been put to death (Strauss, "Leben Jesu," 1864, pp. 289 and 290), and that as far as regards the laith of the disciples the resurrection of Christ was a firm and unshaken truth ("Drei ersten Jahrhunderte," second edition, pp. 38 and 30). What Baur and Strauss have not been able to make doubtful must in reality have been most solidly established.

My letter is already too long. I close it, therewith the following quotation from a French at:—"Really I am not so easy of belief as to be

unbelleving."
I remain, dear sir, with the highest consideration,
I remain, dear sir, with the highest consideration,
your very obedient servant,
Pasteur de l'Eglise Réformée française.

A Question for Darwinian Theorists.

TO THE EDITOR OF THE HERALD:-You have lately admitted into your journal some discussions concerning the philosophy which concindes that man was formerly a brute and, perhaps, still earlier, a vegetable,* and some of your correspondents assume that these are facts which though only very lately discovered, are now established beyond all question and universally admitted by scientific men. On the contrary, we have the best testimony to show that the Darwinian theories have prevailed only in Germany, while they are still on their trial in England and are wholly rejected in France, the country which has taken the lead in the departments of learning most nearly related to them. The newest scientific enunciation, however startling, will almost always find a multitude ready to accept it. But science, in its slow dvance through centuries has been ever correcting its own errors and retracting its too hasty conclusions. Even those of them which seem to rest on mathematical demonstration prove inaccurate; and now, after gradually lessening our estimate of the earth's distance from the sun by a lew millions of miles, we are waiting for the coming transit of Venus to confirm our latest judgment of it, and, consequently, of all the other cetestial distances of which we are compelled to make it the measure. But when we come to theories which do not admit of demonstration, but depend for proof merely on comparison and analogy, or on chains of facts in which thousands of links are still wanting where tens are found in their looked-for succession, we may be very sure that a decade or two of existence have not been sufficient to test them.

From the unity of plan exhibited in the animal kingdom; from the numberless resemblances in animal organisms, and the many cases in which those resemblances occur in a regular gradation, curate; and now, after gradually lessening our

From the unity of plan exhibited in the animal kingdom; from the numberless resemblances in animal organisms, and the many cases in which those resemblances occur in a regular gradution, and especially from the existence in some animals of the mere rudiments of parts which are fully developed and active in other species, barwin concludes that all organisms have been produced by "evolution," in accordance with those further principles which he designates by the well known phrases of "natural selection," "sexual selection" and "survival of the fittest." But while the interesting and fascinating display of selected facts which he produces would confirm or establish his evolution theory if it had already some other ground to rest upon, or if there were no other evidence conflicting with it, there is still a greater mass of facts which it makes no attempt to explain, and with reference to which any such attempt would seem hopeless.

Many species of insects, as every one knows, have four wings, of which the under one on each side joins the upper as a sort of supplement, when they are extended in flight, but hes closely beneath it when at rest. The movement by which this wonderful adaptation takes effect is as quick as a flash; but by watching a wasp on a frosty window, making occasional attempts to fly, it can be just detected by the eye. A boy amusing himsel with the microscops, a few years ago, noticed a singular tooking row of strong spiral projections, each like a coraseriew with two or three turns, arranged along the forward edge of the under wing, toward the shoulder. Greatly puzzled to conjective their use he prepared the object for preservation and determined to ask the next scioutific man whom he should meet. Soon after, having the good linck to be invited by one of the first naturalists of America to look with him at some specimens of sand from deep sea soundings of the Amanic Just sent him, he took the opportunity to get the desired information concerning the wasp's wing. "The objects you noticed," said th

the upper wing when the two join, and have the effect of hooks holding them together."

Can any accepter of Darwinism explain, first, how the two wings on each side of a "hymenopierous" insect were evolved from one, and so neatly arranged for convenence when at rest and for use in flight, and then from what, and how, were evolved these appurtenances to the under wing, so aptly and beautifully fitted to effect the union of the two?

As the believers in the theories of Darwin, of all degrees of learning, mannest a lack of confidence in expressing their belief, a distelleyer may be permitted to express a different judgment, not less than than theirs, as to the inture of the system. It is tout I will never obtain general acceptance or stand the test of time and thorough discussion, but will be found in the end as repulsive to unprepadiced reason as to the higher sentiments and instances of the race.

*We thus learn that man is descended from a hairy

wents and insulacts of the race. X.

* We thus learn that man is descended from a hairy quadruped, farmished with a tail and pointed ears, probably arboreal in its habits.—Descent of Man.

The same poleon often similarly affects, plants and animals. Probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which like was liral breathed.—

Origin of Species.

The statte of Rome, June 7, extracts the following statistics from the Revue Pranciscaine:-The Order of St. Francis contains more than

40,000 monks and 30,000 nuns, and has 3,000,000 of adhlated tertiary Brothers and Sisters living in the world. That corporation counts 6,000 martyrs in the past, and 10,000 doctors or writers. It has furnished more than 3,000 bishops, 80 of whom are still living, most of them on missions. The Pranciscaus have, in China, 7 Apostolic Vicariates, each having from 15,000 to 20,000 Catholies; in Airica 3 Apostolic Prefectures: in all the States of America, colleges, parishes, missions, &c.

Persecution and Murder of Missionaries

The Missions Catholiques, of Paris, publishes distressing accounts of the persecution of the Christians in Southern Tonquin, prompted, it is said, by the educated classes of Chinese in the

is said, by the educated classes of Chinese in the country:—

"The Christians of Nam Duong," writes Mgr. Gatthier, Apostolic Vicar of Tonquin, "were already on their way to seek a reinge with us when the Great Mandarin of Justice informed them that they might remain at their residences without fear. On the evening of the same day they were surrounded by men of the lettered classes, headed by the local authorities, and kept in reserve for the knives of assassins. On the 24th January, the day announced, the Bachelor Cun and his people made a solemn sacrifice. The next morning, before day-break, they commenced their work by decapitating two servants of Father Doan and a Christian, and then threw the bodies into the river. The same day they burned the three villages of Trun-Lam, Mo Vinh and Ban Tach, and massacred the inhabitants who were in them. Those who had been able to escape into the forests were tracked by dogs and struck down on the following days. I am informed on all sides that the river is covered with corject coming from the direction of Lang. At this moment the miscreants are murdering the Christians in the parish of Hol-Yen and burning their villages. Those who take refuge in the neighboring chifs are hunted down and thrown alive into flames. The Great Mandarin of Justice, who is at the Sa Nam market with soo troops, remains an unconcerned spectator of these massacres of the conversa at Nam Duong, a lew only of whom have been able to escape. The Court of Annam and its chiefs appear to be in complicity with the murderers, and only employ means of persnasion to stop them. In other districts, strainar attoricties are being perpetrated, and all that occurs at the very moment in which the envoy of the Sovereign Tu-Duc signing with the French authorities a treaty by which he promises rull and entire religious therty to his subjects."

Ministerial and Church Movements. BAPTIST.

The New York and Brooklyn Baptist Ministers' Conference spent considerable time on Monday in discussing the question :- "How and for what causes ought a Baptist church to be cut off from associational fellowship ?" A variety of views were expressed and the subject was postponed for a further discussion.

A movement is on foot among the friends and Trustees of William Jewell College, at Liberty, Mo., looking to the recalling of Rev. T. Rampaut D. D., recently settled as pastor in Brooklyn, N. Y., to the Presidency. It is thought it may succeed, as one friend of his and the college guarantees the payment of his salary for a term of years, in case of his re-election and return.

South Carolina Baptists have pledged during the past two years \$160,000 of \$200,000 for the endow-ment of Furman University, and her contributions to foreign missions were larger last year than the great majority of Southern States

Rev. W. S. Penick, of Martinsburg, Va., has been called to the pastorate of the Baptist church in Alexandria, Va.

Rev. George F. Pentecost, of Boston, has sailed for a summer tour in Europe.

The Rev. D. Thomas MacClymont. of Hamilton

Theological Seminary, has accepted a unanimous call to the pastorate of the First Baptist church of Stillwater, N. Y. A large hearted English Baptist proposes to pur-

chase a fine property in Rome, costing \$50,000 in the market, for the use of English Baptists in The Rev. Mr. Gilbert, for several years a minister among the Moravians, has been immersed, and a

council is soon to consider the question of his ordination with a view to his appointment as missionary among the Germans in Allegheny City. Open communism seems to spread in Texas. A

year ago a church of this kind was organized at Lamposas Springs, and now similar churches are calling loudly for ministers to lead them. METHODIST. The Rev. Joshua A. Lippincott, of Newark Con-

The Rev. Joshua A. Expinedte, of Newart Conference, has been elected Professor of Mathematics in Dickinson College, Philadelphia.

The Rev. Rutennouse, pastor of the Tabernacio Methodist Episcopal church, Philadelphia, has been elected to the chair of English literature in Dickinson College. He will make an admirable professor.

The venerable Dr. Lovick Pierce is extremely feeble and greatly harassed with a severe cough. He is at the Wesleyan Female College, Macon, Ga., where he receives every attention. His son, Eishop Pierce, being summoned by telegraph, is now with him.

Boston Corbett, the man who shot J. Wilkes Booth, the slayer of President Lincoln, is residing in Camden, N. J., and preaches every Sunday in the independent Methodist church of that city. "Boston" is a name he takes on because of his conversion, years ago, in the "Hub."

Dr. Eddy, of this city, has returned from the West, where he has been speaking and preaching in the interest of missions. Dr. Dashieli will spend next Sabbath in Elmira, and thence go to the Herkimer District Conference, at Herkimer N

evening.

Bishop Bowman is to dedicate the new Methodist Episcopal church in Warrensburgh, Ill.,

July 19.
The Wesleyan Conference, while in session at The Wesleyan Conference, while in session a Hamilton, Canada, was visited by the Methodisi New Connection delegation. They were received with enthusiasm, and the Conference accepted the interpretation of the basis of union given by New Connection Conference. This remains

interpretation of the basis of union given by the New Connection Conference. This remains the only obstacle to union.

At the commencement exercises of Roancake College, the degree of D. D., was conferred upon Rev. T. W. Dosh, A. M., of South Carolina, and Rev. D. Steck, of Maryland.

The bishops of the Methodist Episcopal Church, South, have appointed a week of prayer to commence on Friday, August 21.

The old Sing Sing Methodist Episcopal church have decided to sell their present property and build in a more eligible spot.

The twenty-fifth anniversary of the organization of St. Paul's church, Jersey City, D. R. Lowerle, pastor, was made the occasion of a jubilee, on Sunday, June 23. One hundred and fifty probationers were received into full membership.

Rev. J. W. Lindsay, of the Boston University, sails on Wednesday of this week for Europe. He expects to be absent about six months, and to go East as far as Jerusalem.

A new Methodist Episcopal church in Elmira, N. Y., was dedicated last Sunday.

The degree of Doctor of Divinity has been conferred on the Rev. Elwood H. Stokes, of the New Jersey Conference, by Dickinson College.

The Shaw University, Missississippi, conferred the honorary degree of Doctor of Divinity upon Rev. Elisha Adams, of the New Hampshire Conference.

The venerable Rev. Henry Boehm entered upon

the honorary degree of Doctor of Divinity upon Rev. Elisha Adams, of the New Hampshire Conterence.

The venerable Rev. Henry Boehm entered upon his centeanial year on Monday, June 8. He is enjoying excellent health and resides with his daughter at Laiayette, in the suburbs of Jersey City. He preached at Bloomfield on the 14th of June. He is to preach a centennial sermon before the Conference at Jersey City next April. He entered the Phindelphia Conference in 1501, and has been preaching about seventy-five years.

Rev. H. C. Westwood, D. D., recently transferred from the Indiana to the Battimore Conference, has united with the Presbyterian Church and been received into the New Brunswick (N. J.) Presbytery. Rev. Dr. O. H. Thiany, of the Metropolitan church of Washington city, has been invited to return to his former charge—frinity, at Chicago—at the close of his present pastorate.

Bishop Bowman will dedicate the new M. E. Church at Warrensburg, Ill., Rev. T. J. N. Simmons, pastor, July 18.

The Central Advocate of St. Louis records the death of Dr. L. S. Jacoby, the father of Germany as a missionary and firmly established Methodism there and in Switzerland. He returned to America about three years ago. He was of Jewish parentage, was born in 1813 and joined the Methodism there and in Switzerland. He returned to America about three years ago. He was of Jewish parentage, was born in 1813 and joined the Methodism there and in Switzerland.

treme Rithalists of England will form a Free church.

Rev. Pendleton Brooke, rector of Botetout and Woodville parishes, Virginia, has resigned his rec-torate, to take effect the 1st of September. He has received and accepted a call to St. Albans, . Va-Rey, Dr. Wells, the newly elected Bishop of Wis-

consfi, has not yet accepted the position, and is doubtful about it. Rev. Spencer S. Roche, son of Dr. J. H. Roche (New York Episcopal Methodist Conference), has Rev. Spencer S. Roche, son of Dr. J. H. Roche (New York Episcopal Methodist Conference), has been invited to be the assistant of the rector of Grace Episcopai church, Brooklyn Heights.

Rev. W. E. Snowden, rector of Emmanuel Protestant Episcopai church, Belar, Md., has accepted a cait to a church at Walden, N. Y.

The Rev. R. F. Spencer, a clergyman of the Chorch of England, announced to conduct the services in a Nonconformist church, was warned by the Bishop of London that such a course would incur serious penalties. Mr. Spencer replied, charging the zealous ritualists with being schismatics and not those who cultivated friendly relations with other Christian bodies.

Rev. Dr. Packard, of the Episcopa Theological Seminary in Virginia, has sailed for Europe, to be absent until September.

The Rev. Pendleton Brooke, of Botetourt, has

W. va., recently vacated by Rev. D. Barr. He will enter upon his duties in August.
Rev. William H. Van Antwerp, of St. Panl's church, Evansyille, Ind., has accepted the call to the rectorship of St. Panl's church in Rahway, N. J.

the rectorship of St. Paul's church in Rahway, N. J.

PRESENTERIAN.

Dr. Talmage was "interviewed" last week by a
Brooklyn reporter, and he has resolved to allow
the operation to be performed as often as the
scribes please, on condition that the interviewer
gives his name and address and the paper he is
connected with. And then, if he does not report
the interview correctly, a policeman is to be sent
after him. But, to make assurance doubly sure,
the Doctor should send a messenger to the address
and office indicated before he permits the interview. Then the case would be worth something.

The Market square Presbyterian church, Philadelphia, has 440 communicants and 500 scholars
and teachers in the Sanday school. Its benevoleat contributions last year amounted to \$11.314.

Rev. S. T. Lowrie, of Abingdon Presbyterian
church, Philadelphia, has accepted a professorship
in Alleghany Seminary, and resigned his pastorate therefor.

Rev. A. McKelyev has received an offer of \$2,500

church, Philadelphia, has accepted a professorship in Alleghany Seminary, and resigned his pastorate therefor.

Rev. A. McKetvey has received an offer of \$2,500 a year and a parsonage and the pastorate of the Presbyterian church at Westfield, N. J.

Rev. E. P. Hammond, the evangelist, after spending the winter and spring in revivals in the West, is now resting at his nome in Vernon, Conn.

River Park, a new subarb of Chicago, has laid the corner stone for a new Presbyterian house of worship. The Rev. J. B. McClure is in charge.

The last General Assembly ratied to legislate on the demission of the ministry and a case has come up since its adjournment that may cause trouble. Rev. L. T. Adams' name was, by his request, dropped from the roil of Niagara Presbytery, another member of which body, Rev. E. P. Marvin, has appealed from this action to the Synod for the purpose of getting some authoritative expression thereon.

The Brick Church in Fifth avenue and the Church of the Covenant, in Park avenue, will unite in worship in the building of the latter during the month of July and in the former during August. Rev. H. G. Blivin, of Cambridge, 'N. Y. will officiate during the present month and Dr. Murray next month.

Dr. J. R. Williams, recently called to be pastor of the First Presbyterian church of Wilmington, is to receive a salary of \$3,500—the highest paid in

Dr. J. T. Williams, recently called to be pastor of the First Presbyterian church of Wilmington, is to receive a salary of \$3,500—the highest paid in North Carolina.

The Free Church of Scotland is ahead with its noble sustentation scheme. This year about \$760,000 over last year. Each minister receives from it \$750 and a share in the surplus fund. The whole income of the Established Church last year was about \$2,500.

whole income of the established Church last year was about \$2,500.

The first Presbyterian church in Brazil was dedicated in Rio Janetro on the 29th of March.
Rev. Wilham H. Claggett, pastor of the Presbyterian church in Louisville, Ky., has resigned, because, as is understood, one of the elders of the church persisted in keeping his position as bookkeeper in a liquor store after a remonstrance from the pastor.

heeper in a hquor store after aremonstrance from the pastor. The General Astembly of Ireland have passed a resolution expressing, "grave disapprovai" of seven congregations which did not give up the use of musical instruments in their churches.

ROMAN CATHOLIC.

The Easter collections in this city for the Roman Catholic Orphan Asylum is just rejected at \$24,025 39, of which \$1. Stephon's gave \$1.026 and three other churches over \$1,200 each and three \$1,000 and upwards. The rest ranged from \$200 to \$1500.

950. Bishop Whelan, of Wheeling, W. Va., visited Bal-

Bishop Whelan, of Wheeling, W. Va., visited Baltimore last week, and was so ill that he was sent to St. Agnes' Hospital, where, however, at last reports, he was rapidly recovering.

The Franciscan Fathers of Trenton are building a new church at New Egypt, Ocean county, N. J., under the personal supervision of Father P. M. Delany, a priest of the Order.

The Catholic authorities at Rome have ordered the convoking of a National Synod in Ireland, to be held some convenient time shortly, probably in the fall. It is now twenty-four years since such council was held in Ireland, since which the O'Keefe case has come to the surface, by which it has been shown that statutes that were deemed obsolete may be used to the injury of the Church. The religious houses are also threatened with visitation, and the penal laws imposed in the Emancipation act are liable to be put in operation. Contested elections and "godless" schools are also to be considered. Anothet time is propitious.

MISCELLANEOUS.

be considered. And the time is propisious.

MISCELLANEOUS.

Rev. C. P. McCarthy, pastor of the Universalist church in Albany, N. Y., has been admitted as a member of the City Pastors' Union and of the Young Men's Christian Association, both hitherto strict evangelical organizations. So that Universalism is not in their view unevangelical.

Rev. C. E. Robinson, D. D., of Troy, will occupy the Plymouth publit, Brooklyn, during August.

Rev. C. W. Drake, of New Haven, Conn., has accepted a call to the Angola (N. Y.) Congregational church. church.

Congregationalism in Vermont has 197 churches,
148 pastors and 51 ministers in other

Congregationalism in Vermont has 197 churches, 148 pastors and 51 ministers in other positions. The membership of the churches is 100 less than it was a year ago. Six thousand dollars were contributed by them last year for benevolent objects, kutgers College at its late Commencement conferred the degree of boctor of brunity apon Rev. Benjamin B. Leacock, of New York city; kev. Samuel W. Mills, of Port Jervis; Rev. Guido F. Verbeck, of Japan.

Benjamin B. Leacock, of New York City; Rev. Samuel W. Mills, of Fort Jervis; Rev. Guido F. Verbeck, of Japan.

Revs. P. A. Studdeford, of Lambertville, N. J.; George S. Mott, of Flemington, N. J.; Charles E. Knox, of Newark, and J. Aspinwall Hodge, of Hartford, Cohn., have been made Doctors of Divinity by the College of New Jersey.

New York University has made D. D.'s of the Rev. Erskine N. White, Buffalo; the Rev. William Reid, Edinburgh; the Rev. Samuel Autiff, Toronto, Yale College has given the Doctorate of Divinity to Rev. Ruius Eilns, of Boston; Rev. Edward S. Dwight (class of 1838), of Hadley, Mass., and Rev. Edward W. Gilman (class of 1843), of New York.

Columbia College has Doctored the Rev. Joseph Hart Clinch, chapiain to the public Institutions of Boston, Mass.; the Rev. Jacob Cooper. D. C. L., Professor of Greek, Rutgers College, New Jersey; the Rev. William Henry Harrison, ractor of Grace church, Newark, N. J.; the Rev. Robert Norris Merritt, rector of St. Peter's church, Morristown, N. J. The venerable Dr. Lovick Pierce is extremely

N. J.

A missionary of the American Sunday School Union in Tennessee in less than eight years has organized over 200 Sunday schools and visited and added 500 others, reaching 25 counties. In the autumn of 1866 there were not more than 100 Sunday schools in East Tennessee; now there are 1,000. Then there were only four or five in Knoxville, and they quite destitute; now in the city and suburbs there are 25, and all out one have been anded by the American Sunday School Union. Out of these mission schools 12 churches have been formed.

We have in New York city five classes of Bishops

formed.

We have in New York city five classes of Bishops, each of whom exercises authority as sucheroman Catholic, Protestant Episcopai, Reformed Episcopai, Methodist Episcopai and Moravian—while Boston has an additional variety, in a Syrian Bishop, whose orders are not denied by students in canon law, and who is said to offer to bestow the regular succession upon the Congregational preachers of Massachusetts.

The women preachers in the United States now number thirty-eight. They are distributed mainly among the Methodists and Universalists, with a sprinkling of Quakeresses.

Rev. Dr. Asa Mahan, formerly President of Oberlin College, sailed for Europe on Saturday last, to be absent two or three months.

Tufes College has conferred the degree of D. D. upon the Rev. Absalom G. Games, President of the St. Lawrence University. We have in New York city five classes of Bishops,

apon the Rev. Assion G. Games, President of the St. Lawrence University.

The First Congregational church of Lexington, Mass., is still using a Bible which was presented to the parish by John Hancock, 1793.

The Maine Universalist Convention decided last week to recognize women as eligible to the Chris-tian ministry.

tian ministry.

The Elm place and State street Congregational churches have appointed conference committees to settle a basis of union. The result is to be known this week.

LEXINGTON AVENUE SYNAGOGUE.

Progress and Development the Law of Morals as well as of Physics-Sermon by Rev. Dr. Huebsch. The Rev. Dr. Huebsch preached yesterday to a

large congregation in the synagogue on Lexing-ton avenue and Fitty-fitth street. His text was Dent vil. 8.9:-"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." Moses, the Doctor reuarked, spake these words to Israel in the last year of their wanderings through the desert, after ne had imparted to them the laws and commandments of God. They had already their sanctuary, their priests and Levites, their rites of worship and rules of conduct in all relations of life; at the same time instances tell commandments was rigorously enforced from the confessors. It was a capital crime for a non-priest to approach to such service as belonged only to the sacerdotal tribe. How the discipline among the priests was maintained is sufficiently exem fined by the sad fate of Aaron's sons, Nadab and Abibu. An instance of Subbath violation occurred. but the guilty one was promptly punished with

but the guilty one was promptly punished with death. One dared to biaspheme the name of God, and he had to pay with his life for it. Besides these individual cases we read that every murmur, opposition and revoit of the congregation against the will of the Lord was immediately followed by severe divine punishments. In the face of all these racts we are justined to draw the conclusion that strict order had been early established under THE NEW THEOGRATIC CONSTITCTION, and the words of our text must consequently rouse a certain degree of surprise in our mind, for they seem to suggest the idea that there was no law, no obedience, but that every man shaped a law according to his convenience and did as he deemed right in his own eyes. A closer perusal of the Scriptural passage, however, shows the main idea contained therein is to teach us a lesson, most important in religious as in political life. We are made sware of the truth that the theory of development must serve as the foundation for every opment must serve as the foundation for every human institution. In religion the divine truth remains the same forever, but the embodiment of these truths changes with the time and its requirements. The succes-

sive ages form a cham, each age being a link of peculiar formation, but all are wrought of the same material. The Israelitish religion is the mountain of the Lord, and like a mountain it has its various strata, each layer bearing evidence of the period to which it belongs. Israel's religion in the desert at the time of the prophets, of the Syngoga Magna, of the Taimud, of the Middle Ages and of the modern period bears its distinctive characteristics; each rising period had for fight itself into existence, new problems had to be solved and new questions to be auswered. The application of old theories to new circumstances and relations challenged the buman mind to abandon the letter and to penetrate into.

The sumsoft of The Strait.

The rising generation, seeing things take a new and intraditional shape, rose in defence of the old, cherished customs, and charged the innovators with heresy. But in vain was every attempt to hold back a progressive development. There has been no dam strong enough to stop the dood of progress since Moses said, the shall not do after all the things that we do here this day." The consciousness lives in the Israelitish mind that each generation has the right—nay, the auty—to take an active part in shaping the religious practices of his age according to the requirements of his time. The sparit of Israel's religious condition is the same in our days as it was when the law-giver lived in the midst of His people. But we understand the inspired servant of the Lord too well to stand such when he wants us to go forward on the path of religious culture. The occasion prompts us to show that the same principle prevaits in political affairs. We celebrate on this Sabbath also the gain day of the American nation, the memorial day of the independence of this country. Blessed be the memory of those who chartered and sealed this irredom by framing a constitution which sheds an immortal lustre upon the widom of all who were engaged in this work of

constitution which sheds an immortal hastre upon the wisdom of all who were engaged in this work of Political Salvation!

But the run of ninety-eight years brought different questions to the surface, created new **linations*, and the following generations were called upon to make provisions for new nocessities. They could not withdraw from this task, they could not point to the original charter of the nation, saying:—

"We have our old constitution; we cannot add to or detract from that which is written therein."

But they had to consult the old and noble spirit of their organic law, and in accordance with it they answered such questions as that relating to slavery, and by following up the principle of active development they invigorated and rejuvenated that old biessed instrument to a wonderni degree. They would have marred and deformed it had they listened to the insinuations of those who know so little of the spirit of our constitution as to want in the critical contents of the said now of Israel in this country. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." Abraham's posterity has found a prosperous home in this country. This secular success, far from turning their hearts from Him who bestows all biessing, ought to make the confessors of the ancient covenant zealous in their religious duties and enger to show to all the world the eternal glory of that truth which was entrusied to Jacob's seed and, which remains forever the basis of salvation for mankind.

IRREGULARITIES AT THE NA-TIONAL CAMP MEETING.

Messrs. Inskip and Boole Denounce the Fruit of Their Own Doctrines. The national camp meeting at Sterling, Mass.

concerning whose beginning, continuance and ending we gave some correspondence last Sabbath, did not pass off as smoothly and as pleasantly as might be expected. The members of the National Association for the Promotion of Holmess had sole charge of the meeting. But there were some that had indignation among themselves and who thought that Brothers Inskip, McDonald, Boole & Co. took too much upon themselves and were not the only prophets of the Lord on the camp ground. The Boston Herald tells how this little band conducted themselves and also how the greater band of camp followers behaved toward them. A Mrs. Otis, of Boston, and Miss Carrie Ward, of Brookiyn, said to have been at one time an editor or contributor to Dr. Talmage's paper, held services in a tent. Two ministers connected with the New England Conference, Revs. Lansing and Ray, also gave the ladies their countenance and presence. They held meetings at certain times when the National Association were conducting public meetings. But this discourtesy might be forgiven had they not also insisted on laying on oi hands as a means of sanctification. For this they were publicly denounced by Kevs. Inskip and Boole. The ladies were accused of being free lovers, and the curiosity seekers went so far as to luit the canvas of their sleeping ten's and peer rudely in at the ladies, to their great annoyance and injury. They claim that the laying on of hands is a legitimate sequence of the doctrine or sanctification, and that Christ immediately before His defication said to and or His disciples that they should lay hands on the sick and they should recover. Moreover, they claim that hiss Ward was thus healed of a distressing maindy at Ocean Grove last sammer. And why not? This is just has logical a sequence of the doctrine which Messrs. Inskip, McDonaid and Boole pleach as any other, and yet Mr. Boole states that it would not be received in any Christian church, and that his association were determined to crush it out whenever they found it as an adjunct of their meetings. Bellef in the potency of laying on of hands is venerable, but since the apostolic age it has had very little else to recommend it. It is, to be sure, one of the possibilities of faith; but is much more likely to be the concomitant of superstition than of laith. And such, it too great measure, must be the natural fruit of the doctrine of sanctification as preached by many of its apostles at the present day. editor or contributor to Dr. Talmage's paper, held services in a tent. Two ministers connected with

CAMP MEETINGS JULY AND AU-GUST.

Round Lake camp meeting opens next Wednes day, and will continue in full blast for at least two weeks. It is to be a grand international reunion of Methodists of every name and stripe from the United States and British provinces. Besides the meetings referred to in last Sunday's HERALD the Episcopalians of Chicago are planning to go into the camping business on a large scale, and, as an offset to the "missions" of their ritualistic brethrem in England. The Moravians have purchased twenty acres of land in a beautiful grove, two miles east of Orrstown, Ohio, where they will pitch about 100 tents and open a meeting, under the superintendence of Bishop Edwards, on the 21st of

superintendence of Bishop Edwards, on the first of August. The following DIRECTORY OF CAMP MERTINGS TO COME OFF will be lound interesting and useful for reference for two months to come:—

July S—International Camp Meeting, Round July S-International Camp Meeting, Round Lake, N. Y. July S-Camp meeting, Chautauqua Lake, New York. fork.
July 14—Camp meeting, Rehoboth Beach, Del.
July 15—Union Holiness Convention, Ocean Grove,

July 15—Union Holiness Convention, Ocean Grove, N. J.

July 21—Camp meeting, Chicamacomico, N. C.
July 22—Camp meeting, Chester Heights, Pa.
July 23—Camp meeting, Sea Clift, L. I.
July 23—Union meeting, Sea Clift, L. I.
July 23—Mount Tabor meeting, Denville, N. J.
July 23—Wyoming Circuit meeting, Delaware,
August 4—Camp meeting, Merrick, L. I.
August 4—Camp meeting, Landisville, Pa.
August 4—Camp meeting, Pitman Grove, N. J.
August 5—Camp meeting, Wesley Grove, near
Baitmore, Md.
August 5—Camp meeting, Metropolitan Grove,
near Washington, D. G.
August 5—Camp meeting, Hurlock's, Md.
August 6—Free Methodist camp meeting, Dover,
N. J.

August 7—Camp meeting, Wise's Point, Va.
August 7—Camp meeting, Wise's Point, Va.
August 7—Camp meeting, General meeting, near
Baltimore, Md.
August 11—Camp meeting, Bethel, N. J.
August 11—Camp meeting, Acton, Ind.
August 11—Camp meeting, Emporia, Kan.
August 12—German camp meeting, Sea Clift, L. I.
August 12—German camp meeting, Danville, Pa.
August 14—Camp meeting, Ocean Grove, N. J.
August 17—Camp meeting, Brandywine Summit,
Pa.

August 17—Camp meeting, Shaladywis Saland,
August 18—National L. P. A., Lake Ontario, N. Y.
August 18—Camp meeting, Sing Sing, N. Y.
August 18—Sunday School Convention, Chantauqua Lake, N. Y.
August 18—Camp meeting, Wyoming station,
N. Y.
August 19—Payside Camp Meeting, Chesapeake
Bay, Taibot county, Md.
August 19—Camp meeting, Wesley Grove, Grangecounty, N. Y.

county, N. Y.
August 19--Camp meeting, Rock Forge, near Relieionte, Pa.

August 19—Camp meeting, Silver Lake, N. Y.

August 19—Camp meeting, Betaei, near Barns

boro, N. J. August 19—Camp meeting, Durfrey's Island. August 19—Camp meeting, Barnsboro, N. J. August 19—National Camp Meeting, Indianapolis, nd. August 18— Camp meeting, near Barasboro, N. J. August 20—Camp meeting, Benton's Woods, near Iddieburg, Va. August 21—Moravian camp meeting, near Orrs-

August 21—Comp meeting, Pfie's Grove, Prince George's county, Md. August 24—Central Camp Meeting, Plainville,

ona. August 24—Camp meeting, Jamesport, L. I. August 24—Camp meeting, Martia's Vineyar August 24—Camp meeting, Sea Shore, Ba Miss.

August 25—Camp meeting, Spring Grove, New Haven; Troy Conference.

August 25—Camp meeting, Waterloo, Mo.

August 27—Camp meeting, Sea Cliff, L. I.

August ——Baptist Camp Meeting, Euttonwoods

Beach, R. I.

August — —Baptist Camp Meeting, Edition Beach, R. I.
August — —Camp meeting, Rich Woods, near
Charlestown, W. Va.
September 2—National Camp Meeting, Joliet, III.